

Nīvaraṇa,pahāna Vagga

The Chapter on the Abandoning of Hindrances

[The five mental hindrances: their causes and ending]

(Aṅguttara Nikāya 1.2/1:3-5)

Translated & annotated by Piya Tan ©2005

1 The three unwholesome roots and the hindrances

The Nīvaraṇa,pahāna Vagga has a Chinese version in the Ekottara Āgama,¹ and a Sanskrit version.² The sutta is closely related to **the Añña,titthiyā Sutta** (A 3.68).³ While the Nīvaraṇa,pahāna Vagga, as the title suggests, deals with the abandoning of mental hindrances,⁴ the Añña,titthiyā Sutta deals with something more fundamental, namely, the three unwholesome roots (*akusala,mūlā*)—lust (*rāga*), hate (*dosa*) and delusion (*moha*), here respectively called sense-desire (*kāma-c,chanda*), ill will (*vyāpāda*) and doubt (*vicikicchā*), stating their nature as follows:

Lust:	little blame,	hard to remove;
Hate:	much blame,	easy to remove;
Delusion:	much blame,	hard to remove.

In meditation practice, the three unwholesome roots are dealt with as the five mental hindrances (*nīvaraṇā*), that is:

1. sense-desire (<i>kāma-c,chanda</i>)	=	lust (<i>lobha</i>)
2. ill will (<i>vyāpāda</i>)	=	hate (<i>dosa</i>)
3. sloth-and-torpor (<i>thīna,middha</i>)	=	all three roots, but mostly ill will
4. restless-and-worry (<i>uddhacca,kukkucca</i>)	=	all three roots, but mostly sense-desire
5. doubt (<i>vicikicchā</i>)	=	delusion (<i>moha</i>)

The first task in meditation for a beginner and the unawakened is that of abandoning the hindrances. They weaken wisdom, allowing distractions to preoccupy the mind and so preventing mental focus. As such, they are major obstacles to both samadhi and insight (that is mental concentration and liberating wisdom).

2 The simile of gold refining

The removal of the hindrances, that is, the basic mental training, is a gradual but sustained process. It has been compared to the refinement of gold in **the Nimitta Sutta** (A 3.100b), which also stresses the importance of paying attention to these three bases or conditions (*nimittā*),⁵ that is, the basis of samadhi (*samādhi,nimitta*), the basis of effort (*paggāha,nimitta*) and the basis of equanimity (*upekkhā,nimitta*).⁶ This important simile goes like this:

Suppose, bhikshus, a goldsmith or a goldsmith's apprentice sets up a furnace, lights a fire in the furnace opening, taking the gold with a pair of tongs, and puts it in the furnace. From time to time he blows on it, from time to time he sprinkles water on it, from time to time he simply looks on.

Bhikshus, if the goldsmith or the goldsmith's apprentice were to blow too much on that gold, it would burn. Bhikshus, if the goldsmith or the goldsmith's apprentice were to sprinkle water too

¹ EĀ 9.9 = T2.563.

² Chandrabhal Tripathi (ed), *Ekottarāgama-Fragmente der Gilgit-Handschrift*. Reinbeck: Dr Inge Wezler, Verlag für Orientalische Fachpublikationen, 1995:151 f.

³ A 3.68/1:199-201 = SD 16.4.

⁴ For an in-depth selection of texts, see Nyanaponika, *The Five Mental Hindrances*. Wheel 26. Kandy: Buddhist Publication Society, 1961.

⁵ On *nimitta*, see esp **Satipaṭṭhānas Ss** = SD 13.1 §3.1d(3).

⁶ A 3.100b.11-15/1:256-258 = SD 19.11b.

often on that gold, it would cool down. Bhikshus, if the goldsmith or the goldsmith's apprentice were to look on that gold too long, it would not come to perfect refinement.

But if he were, from time to time, to blow on it, to sprinkle water on it, to simply look on, then the gold would become pliant, malleable and bright, not corrupted, and it can be properly worked on. Whatever ornament that he wishes to make, be it a diadem, a gold plate, earrings, a necklace, or a gold chain, that gold can now be used for that purpose.

Even so, bhikshus, a monk engaged in the higher mind (meditation) would from time to time attend to **the three bases** (*tīṇi nimittāni*). From time to time, he would attend to the basis of concentration; from time to time he would attend to the basis of effort; from time to time he would attend to the basis of equanimity.

Bhikshus, if a monk engaged in the higher mind were to attend too much to **the basis of concentration**, it would bring about indolence (*kosajja*). Bhikshus, if a monk engaged in the higher mind were to attend too much to **the basis of effort**, it would bring about restlessness (*uddhacca*). Bhikshus, if a monk engaged in the higher mind were to attend too much to **the basis of equanimity**, it would not bring the mind to the right samadhi for the sake of destroying the mental influxes.

Bhikshus, when a monk engaged in the higher mind, from time to time, attends to the basis of concentration, to the basis of effort, and to the basis of equanimity, then his mind would become pliant, malleable and bright, not corrupted (*na pabhaṅgu*), and it would bring the mind to the right samadhi for the sake of destroying the mental influxes.

To whatever mental state realizable by direct knowledge he directs his mind, he has the capability of personally realizing that, whenever the conditions obtains.⁷

(A 3.100b.13-14/1:257 f, abridged) = SD 19.11b

3 The 3 bases and the 5 faculties

The (Nimitta) Jāta,rūpa Sutta points to the three bases (*tīṇi nimittāni*) for mental-training. More often, however, meditation practice is taught and learned in terms of the five spiritual faculties or “controlling faculties” (*indriya*), that is, faith (*saddhā*), effort (*virīya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*).⁸ The three “bases” of **the (Nimitta) Jāta,rūpa Sutta** are, in fact, conflated forms of the five spiritual faculties. The Sutta's commentary (AA 2:364) glosses *nimitta* with *kāraṇa*, whose meanings include the following: (1) cause, reason, ground, motive, means; (2) valid reason or argument; (3) event, matter; (4) proper action, task (DP, abridged). Here *nimitta* is best taken in the sense of “means,” since it refers to conditions for mental focus. Based on the sutta commentary and the Suttas, we can have the following concordance of factors:

The 3 bases (*nimittā*)

basis of samadhi (*samādhi,nimitta*)

basis of effort (*paggāha,nimitta*)

basis of equanimity (*upekkhā,nimitta*)⁹

The 5 spiritual faculties (*indriya*)

faith (*saddh'indriya*)

= samadhi (*samaādh'indriya*)

= effort (*viriy'indriya*)

= mindfulness (*sat'indriya*)

wisdom (*paññ'indriya*)

The *nimitta* model here is evidently one purely of technique, where the precondition of faith and the result of wisdom are implicit. Clearly, any serious meditator would be motivated by some level of faith in his practice, and his goal would be the attainment of liberating wisdom.

⁷ *Yassa yassa ca abhiññā,sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā,sacchikiriyāya, tatra tatr'eva sakkhi,bhabbataṃ pāpuṇāti sati sati āyatane.*

⁸ S 5:191-204, 235-237; Pm 2:1-29. On the 5 *indriyā*, see **Āpaṇa S** (S 48.50/5:225 f) = SD 10.4.

⁹ Comy glosses as *majjhata,bhāvassa*, “the state of moderation” (AA 2:364), as such would refer to the function of mindfulness (*sati*) in the 5-faculty scheme.

4 Dealing with the hindrances

In satipaṭṭhana practice,¹⁰ the contemplation of dharmas begins with the contemplation of the five hindrances, whether they are present and absent. Each of these five mental hindrances needs to be overcome in different ways as prescribed in the suttas. The hindrances are described with similes in **the Mahā Assa, pura Sutta** (M 39) and its Commentary.¹¹ In the sutta text, the first hindrance (usually called *kāma-c, chanda*, sensual desire) is called covetousness (*abhijjhā*). The negative effects of the hindrances are stated in **the (Nīvaraṇā) Saṅgārava Sutta**.¹² The five hindrances listed in the Satipaṭṭhāna Suttas are briefly described here:¹³

Sensual desire (*kāma-c, chanda*) or covetousness (*abhijjhā*) colors the mind like water dyed vivid blue or crimson, making it attractive but opaque. The most effective counter-measures are sense-restraint and the meditation on foulness. The Dīgha Commentary gives six methods for overcoming sensual desire: (1) skilful consideration of an unattractive (*asubha*) object; (2) developing *jhāna*; (3) sense-restraint; (4) moderation in eating; (5) spiritual friendship; (5) helpful conversation (*sappāya, kathā*). (DA 3:778)

Ill will (*vyāpāda*) fires up the mind until it is boiling, bubbling, and steaming. It is overcome by loving-kindness. In **the Maṇi, bhadda Sutta**, the Buddha says:

The mindful is always lucky.
The mindful prospers happily.¹⁴
The mindful grows in excellence day by day¹⁵—
But he is *not* released from enmity.

One whose mind, all day and night,
Delights in harmlessness,
Who has loving-kindness for all beings—
For him there is no enmity towards anyone. (S 813-814/1:208)

Sloth-and-torpor (*thīna, middha*) are like a moss and weed suffocating the clear waters of the mind. It is overcome by initiative, by putting forth effort, by sustained exertion, by non-complacency; the recommended meditation subject is the perception of light.

¹⁰ See **Mahā Satipaṭṭhāna S** (D 22.13/2:300) = **Satipaṭṭhāna S** (M 10.36/1:60), esp SD 13.1 §4.2f & §5D.2.

¹¹ MA 2:318-321 = SD 3.12 (App) = SD 10.13 (App).

¹² S 46.55/5:121-126 = SD 3.12..

¹³ Based mainly on Sujato's *A Swift Pair of Messengers*, 2001:31 f.

¹⁴ "Prosper happily," *sukham edhati*. Here Comy glosses it as *sukham paṭilabhati*, "he gains happiness" (SA 1:305). See **CPD: edhati**, where it is defined as (2) "to prosper, increase, grow (freq with *sukham* [adv acc])." It notes tr (2) as "to gain," found only in Comys is probably as misunderstanding of (1) where *sukham* was taken as the direct object; hence the meaning *lābha* for √edh (qv). The original gloss is found in various Comys, eg ThaA 2:93 on **Tha 236** (*sukham edhatī ti... nibbāna, sukham phala, samāpatti, sukhañ ca edhati, pāpuṇāti, anubhavatī ti attho*), 3:25 (*uttama, puriso nibbāna, sukhañ ca edhati*); cf J 1:488 (*na edhati na vindati na paṭilabhati*). On **Tha 475**, Norman (Tha:N) notes: "[Comy:] *sukhedhito ti, sukha-samvaddhito*. MA 3:291 (on **M 2:56**) explains: *sukhedhito ti, sukham edhito, sukha-samvaddhito*. VA 1:204 (on **V 3:13**) explains: *sukhedhito ti sukkena edhito, sukha, samvaddhito*. Since *sukhaidhita* is quoted for Skt (MW), there seems to be no need to doubt the existence of the compound and emend to *sukhe thito* as PED suggests." Brough, on Gāndhārī Dharmapada **Dh:G 173** (*suhu modadi*) and it cognate at **Dh 193** (*sukham edhati*), notes: "In the last pāda, the [**Udāna, varga**], with *sukham edhate*, agree with the Pali, and there can be no doubt that the Prakrit [*suhu modadi*] is a later alteration (and in the original form *sukham modati* would presumably have been unmetrical). On the sense of the verb, see P Thieme, *Sanskrit edhate* (Indian Linguistics, Turner Jubilee vol 1:149-158), who renders the Pali line [*taṃ kulam sukham edhati*] fittingly as 'that family is radiant with happiness.'" (Dh:G, Brough 1962:234).

¹⁵ *Satimato suve seyyo*. Comy glosses *suve seyyo* as *suve suve seyyo, niccam eva seyyo*, lit "It is better morrow after morrow, it is always better."

Restless-and-worry [remorse] (*uddhacca, kukkucca*) are like turbulent winds that lash and stir up the mind into ripples and waves. Restlessness (*uddhacca*) manifests itself as the inability to stay with one mental object for a long time.

Calm (*samatha*) should be cultivated to abandon restlessness. (A 6.116/3:449)

The mindfulness of breathing should be cultivated to abandon a scattered mind (*cetaso vikkheppa*). (A 6.115/3:448 f)

Worry [remorse] (*kukkucca*, literally “bad-done-ness”) is chiefly worry over breaches of moral virtue. Restlessness runs on to the future; worry dredges up the past. Their antidote, keeping the mind content in the here and now, is bliss, that is, the pervasive drenching of the whole field of awareness with serene, sublime, sustained ecstasy.

These two hindrances—sloth-and-torpor and restlessness-and-worry—have two general negative effects on the meditator: the mind drifts “downwards” (that is, one keeps losing one’s energy) or it floats “upwards” (one becomes agitated). Either way, the mind is out of focus with its meditation object. In this connection, the Tiantai master, **Zhiyi** (538-597), in his *Tóngmén Zhǐguān* (*Śamatha and Vipāśyanā for Beginners*), gives the following tips for dealing with two kinds of distractions:

What is a **sinking mind**? If during the meditation the mind is dull, confused or unrecordable, while the head drops, this shows a sinking mind. In such a case, it should be fixed on the tip of the nose to nail it there and to prevent it from wandering elsewhere. This is the way to regulate a sinking mind.

What is a **floating mind**? If during the meditation, it drifts about and is uneasy, while thoughts follow externals, this shows a floating mind. In such a case, it should be pushed down and fixed on the navel to prevent thoughts from rising; thus the mind will be stabilized and will be easily quieted.

Therefore, the absence of the sinking or floating state shows a regulated mind.

(Zhiyi, *Tóngmén Zhǐguān*, in Lu K’uan Yü, 1964:126;¹⁶ emphases added)

Doubt (*vicikicchā*) makes the mind turbid, muddy, and dark. It is overcome by “paying attention to the root” or “wise attention” (*yoniso manasikāra*) (A 1.2/1:4 f). The “root” or basis of meditation is simply the meditation object itself. Unwavering continuity of application defines the object, dispelling doubt. It is worth noting that mindfulness is nowhere singled out as a mental factor capable of effecting the abandonment of any hindrance. Only when working together with the other factors of dhyana could mindfulness overcome a mental hindrance.

The mental hindrances can only be properly contemplated on *after* one has abandoned them. Mindfulness (*sati*) includes memory, and can take as its object an experience that has already passed. Mindfulness as such can take up a previous example of sensual desire and watch it long enough to penetrate into its true nature. What one’s mindfulness will notice is that each of these five hindrances are only momentary events, mere instances of still images that appear to move on a screen so that they are not “mine” nor have anything to do with “me.”¹⁷ **The Danta, bhūmi Sutta** (M 125) says:

Having thus abandoned these five hindrances, the imperfections of the mind that weaken wisdom, he abides contemplating the body in the body... feelings in the feelings... a mind in the mind... dharmas in the dharmas...

Then the Tathagata leads him higher (*uttariṃ vineti*):

¹⁶ Lu K’uan Yü, *The Secrets of Chinese Meditation*. London: Rider, 1964; repr San Francisco: Samuel Weiser, 1969.

¹⁷ Brahmavamso 2002:35-38. See Gethin 2001:36-44.

“Come, bhikshu, abide contemplating the body in the body, but do not think thoughts of sensual desire.

Abide contemplating feelings in the feelings, but do not think thoughts of sensual desire.

Abide contemplating the mind in the mind, but do not think thoughts of sensual desire.

Abide contemplating dharmas in the dharmas, but do not think thoughts of sensual desire.”

With the stilling of initial application and sustained application of mind, he enters and abides in the second dhyana... (M 125.22-25/3:136, condensed)¹⁸

The Danta,bhūmi Sutta then goes on to deal with the exercise of observing the rise and fall of the five aggregates.

5 The signs of beauty and of ugliness

The Nīvaraṇa,pahāna Sutta contains two psychologically significant words: “beautiful sign” (*subha,-nimitta*) [§1] and “repulsive sign” (*paṭigha,nimitta*) [§2], and the opposite of the former, “foul sign” (*asubha,nimitta*) [6], which is actually synonymous with the latter. A “beautiful sign” or “sign of beauty” (*subha,nimitta*) refers to a sensually enticing sense-object, especially one that arouses sexual desire. Such terms prevent one from regarding passing phenomena as “things” (that is, as unchanging entities), but help one see them as they really are, that is, as impermanent mind-made states. In this way, one would not react in an unwholesome way towards any of them. This teaching is clearly presented in the **Nibbedhika Pariyāya Sutta** (A 6.63),¹⁹ when it speaks about sense-pleasures:

There are these **five cords of sense-pleasures** (*kāma,guṇa*):

Forms cognizable by the eye that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful;

Sounds cognizable by the ear that are...delightful;

Smells cognizable by the nose that are...delightful;

Tastes cognizable by the tongue that are...delightful;

Touches cognizable by the body that are desirable, attractive, pleasant, endearing, associated with sensuality, delightful.

—**Bhikshus, these are not sensual objects** (*kāma*), **but in the noble discipline, they are called “cords of sensual desire”** (*kāma,guṇa*).²⁰

The thought of passion is a person’s sensuality:

There is no sensuality in what is beautiful (*citra*) in the world.

The thought of passion is a person’s sensuality:

What is beautiful in the world remains as they are.

So here the wise remove the desire for them.²¹ (A 6.63.3/3:411)²²

A “repulsive sign” (*paṭigha,nimitta*) refers to unwisely attending to an unattractive aspect of a mental object. This unwise attention leads to ill will and other negative emotions. When an unattractive object is properly attended to (by wise attention), it does not rouse ill will, but helps to still negative desires.

¹⁸ See Bodhi’s n (M:ÑB 1338 n1177).

¹⁹ A 6.63/3:410-416 = SD 6.11.

²⁰ *Api ca kho bhikkhave n’ete kāmā, kāma,guṇā nam’ete ariyassa vinaye vuccanti*. This is an enigmatic statement whose meaning is clarified in the verse that follows. See foll n.

²¹ This verse, which explains the previous prose sentence, “plays upon the double meaning of *kāma*, emphasizes that purification is to be achieved by mastering the defilement of sensuality, not by fleeing [from] sensually enticing objects.” (A:ÑB 1999:302 n34)

²² See also **Saññoga S** (A 7.48/4:57-59) = SD 8.7 esp Intro (2).

A “foul sign” (*asubha, nimitta*) is a meditation object or an aspect of an object that reveals its inherent unattractiveness. The Commentaries mention ten types, or rather stages, of decaying corpses,²³ but in the Nikāyas, the main object of foulness meditation is one or more of the 31 parts of the body.²⁴ According to the Aṅguttara Commentary, for the effective abandoning of lust, the contemplation of foulness should be developed to the level of the first dhyana.²⁵

6 Wise attention and unwise attention

Another set of important terms, actually a pair of terms, found in the Nīvaraṇa, pahāna Sutta is “unwise attention” (*ayoniso manasikāra*) [1, 5] and “wise attention” (*yoniso manasikāra*) [6, 10]. “Wise attention” is attention to the impermanent as impermanent, to what is suffering as suffering, to what is not self as not self, and to what is foul [unattractive] as foul.

In defining unwise attention, the Aṅguttara Commentary quotes **the Vibhaṅga**:

Therein, what is “unwise attention”?

There is unwise attention thus: “In the impermanent there is the permanent.”

There is unwise attention thus: “In pain there is pleasure.”

There is unwise attention thus: “In what is not self there is a self.”

There is unwise attention thus: “In what is foul there is beauty.”

Or, turning of the mind, repeated turning, advertence, intentness, attention to what is contrary to truth.²⁶ This is called “unwise attention.” (Vbh 936/373)

In the **Vipallāsa Sutta** (A 4.49), these four forms of unwise attention are called “perversions” (*vipallāsā*) that manifest themselves through perception, through thought and through views.²⁷ The gravity of these perversions are obvious in that their presence lead to the arising of doubt, the most serious of the mental hindrances.

Although unwise attention is stated in the sutta as the main cause of doubt [5], such discourses as **the (Āhāra) Kāya Sutta** (S 46.2)²⁸ and **the Āhāra Sutta** (S 46.51)²⁹ say that it contributes to the arising of all five hindrances. The Āhāra Sutta contrasts the mental hindrances with the awakening factors (*bojjh-aṅgā*), discussing what are “food” (*āhāra*, that which feeds or nourishes) and “not-food” (*anāhāra*, that which starves) them. **The Añña, titthiyā Sutta** (A 3.68) says that unwise attention is the condition for the arising of delusion, the source of doubt and all the other hindrances.³⁰ All these suttas should be studied together.

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²³ See Vism ch 7.

²⁴ Later traditions add the 32nd part—*matthake mattha, luṅgam* (lit “the brain in the head”) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266). See **Satipaṭṭhāna Ss** = SD 13.3 (M 10.10/1:57).

²⁵ AA 1:46, 2:220, 3:140, 310, 321; also DA 1:184; MA 1:253 f; SA 2:198, 3:183; DhA 4:68; VbhA 118. Traditionally, it is said that all the hindrances are abandoned (even temporarily) at attaining the 1st dhyana (DA 2:372; SnA 2:600; DhA 391; NmA 1:179; PmA 1:208).

²⁶ *Sacca, vippaṭṭikūlena vā cittassa āvaṭṭanā anvaṭṭanā ābhogo samannāhāro manasikāro.*

²⁷ A 4.49/2:52 = SD 16.

²⁸ S 46.2/5:64-67.

²⁹ S 46.51/5:102 f = SD 7.15.

³⁰ A 3.68/1:199-201 = SD 16.4.

The Chapter on the Abandoning of Hindrances (A 1.2/1:3-5)

The arising of the hindrances

1 ³¹Bhikshus, no other single thing do I see, ³²on account of which unarisen **sense-desire** ³³arises, and arisen sense-desire comes to grow in abundance, as on account of this, bhikshus, namely, a beautiful sign.³⁴

³⁵Bhikshus, through unwise attention to a beautiful sign, unarisen sense-desire arises, and arisen sense-desire comes to grow in abundance.

2 Bhikshus, no other single thing do I see, on account of which unarisen **ill will** ³⁶arises, and arisen ill comes to grow in abundance, as on account of this, bhikshus, namely, a repulsive sign.³⁷

Bhikshus, through unwise attention to a repulsive sign, unarisen ill will arises, and arisen ill will comes to grow in abundance.

3 Bhikshus, no other single thing do I see, on account of which unarisen **sloth-and-torpor** ³⁸arises, and arisen sloth-and-torpor comes to grow in abundance, as on account of this, bhikshus, namely, discontent, apathy, fidgeting, indolence, after-meal drowsiness, and mental sluggishness.³⁹

Bhikshus, on account of mental sluggishness, unarisen sloth-and-torpor arise, and arisen sloth-and-torpor come to grow in abundance.

4 Bhikshus, no other single thing do I see, on account of which unarisen **restlessness-and-worry** ⁴⁰arises, and arisen restlessness-and-worry comes to grow in abundance, as on account of this, bhikshus, namely, an unstill mind.⁴¹

Bhikshus, on account of an unstill mind, ⁴²unarisen restless-and-worry arises, and arisen restless-and-worry comes to grow in abundance. **[4]**

5 Bhikshus, no other single thing do I see, on account of which unarisen **doubt** ⁴³arises, and arisen doubt comes to grow in abundance, as on account of this, bhikshus, namely, unwise attention.⁴⁴

Bhikshus, on account of unwise attention, unarisen doubt arises, and arisen doubt comes to grow in abundance.

³¹ *Nāhaṃ bhikkhave aññaṃ eka, dhammam pi samanupassāmi yena anuppanno vā kāma-c, chando uppajjati uppanno vā kāma-c, chando bhīyyo bhāvāya vepullāya saṃvattati yatha-y-idaṃ bhikkhave subha, nimittaṃ.*

³² “See,” *samanupassāmi* = *saṃ* + *anu* + *passati*, lit “to see (*passati*) following (*anu*) the object in a fixed (*saṃ*) manner”; alt tr: “he regards.” See D 1:69, 73, 2:198; M 1:435 f, 2:205; *rūpaṃ attato samanupassati*, “he regards form as self” (S 3:42).

³³ *Kāma-c, chanda.*

³⁴ *Subha, nimitta*, alt tr “a sign of beauty,” ie a sensually enticing sense-object, esp one that arouses sexual desire. Such terms here do not refer so much to an object as to the way one sees it or how one reacts to it. See Intro (5).

³⁵ *Subha, nimittaṃ bhikkhave ayoniso manasikaroto anuppanno c’eva kāma-c, chando uppajjati uppanno ca kāma-c, chando bhīyyo bhāvāya vepullāya saṃvattati ti.*

³⁶ *Vyāpāda.*

³⁷ *Paṭigha, nimitta.* See Intro (5).

³⁸ *Thīna, middha.*

³⁹ *Araṭī, tandī, vijambhikā bhatta, sammado cetaso ca līna, cittaṃ.* AA 1:33, 27 qu Vbh 352, 3.

⁴⁰ *Uddhacca, kukkuccha.*

⁴¹ *Cetaso avūpasamo.* Lit “an unstilling of the mind”; alt tr, “an unsettled mind.”

⁴² *Avūpasanta, cittaṃ.*

⁴³ *Vicikicchā.*

⁴⁴ *Ayoniso manasikāro.* See Intro (6).

The abandoning of the hindrances

6 ⁴⁵ Bhikshus, no other single thing do I see, on account of which unarisen **sense-desire** does *not* arise, and arisen sense-desire is abandoned, as on account of this, bhikshus, namely, a foul sign.⁴⁶

⁴⁷ Bhikshus, through wise attention to a foul sign, unarisen sense-desire does not arise, and arisen sense-desire is abandoned.

7 Bhikshus, no other single thing do I see, on account of which unarisen **ill will** does *not* arise, and arisen ill will is abandoned, as on account of this, bhikshus, namely, the liberation of mind through lovingkindness.⁴⁸

Bhikshus, through the liberation of mind through lovingkindness, unarisen ill does not arise, and arisen ill will is abandoned.

8 Bhikshus, no other single thing do I see, on account of which unarisen **sloth-and-torpor** does *not* arise, and arisen sloth-and-torpor is abandoned, as on account of this, bhikshus, namely, the rousing element, the persistent element, the exertive element.⁴⁹

Bhikshus, through the rousing of effort [initiative],⁵⁰ unarisen sloth-and-torpor does *not* arise, and arisen sloth-and-torpor is abandoned.

9 Bhikshus, no other single thing do I see, on account of which unarisen **restlessness-and-worry** does *not* arise, and arisen restlessness-and-worry is abandoned, as on account of this, bhikshus, namely, the stilling of the mind.⁵¹

Bhikshus, on account of a still mind,⁵² unarisen restlessness-and-worry does not arise, and arisen restlessness-and-worry is abandoned.

10 Bhikshus, no other single thing do I see, [5] on account of which unarisen **doubt** does *not* arise, and arisen doubt is abandoned, as on account of this, bhikshus, namely, wise attention.⁵³

Bhikshus, through wise attention, unarisen doubt does not arise, and arisen doubt is abandoned.

— evaṃ —

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⁴⁵ *Nāhaṃ bhikkhave aññaṃ eka, dhammam pi samanupassāmi yena anuppanno vā kāma-c, chando n'uppajjati uppanno vā kāma-c, chando pahīyati yatha-y-idaṃ bhikkhave asubha, nimittaṃ.*

⁴⁶ *Asubha, nimitta*, lit “non-beauty sign.” See Intro (5).

⁴⁷ *Asubha, nimittaṃ bhikkhave ayoniso manasikaroto anuppanno c'eva kāma-c, chando n'uppajjati uppanno ca kāma-c, chando pahīyatī ti.*

⁴⁸ *Mettā ceto, vimuttim.*

⁴⁹ *Ārambha, dhātu nikkama, dhātu parakkama, dhātu.* These three are the stages in the cultivation of effort. The initiative element (*ārambha, dhātu*) is the first rousing of energy; the persistent element or endeavour (*nikkama, dhātu*) is the intermediate, where the energy has overcome laziness; and the exertive element (*parakkama, dhātu*), the most advanced stage, where the energy is unbreakable. These three stages are mentioned in **Atta, kāri S** (A 1.2.8/3:4 = SD 7.6) as the way of overcoming sloth-and-torpor (*thīna, middha*). See esp SD 7.6 Intro (2.1).

⁵⁰ *Āraddha, viriyassa.*

⁵¹ *Cetaso vūpasamo.* Alt tr: “a settling of the mind.”

⁵² *Vūpasanta, cittassa.*

⁵³ *Yoniso manasikāro.* See Intro (6).